



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

But let the novel be the lofty and enthusiastic utterance of noble minds, the earnest protest of true hearts, the brilliant offspring of intellect and imagination, and we shall have high thoughts arrayed in fitting garb, truth poured forth in "words that burn," and elevating influences at work in fields often closed to all other effort. Many who, from force of habit, rush to a novel for mere amusement, shall be awakened, as from a lethargy, by the stirring truths which lie in wait among the pages. Many a literary voluptuary shall be recalled to strength and action by the very work in which he sought only the gratification of a fastidious taste; sure of beauty and of elegance, because of the promise in its author's name. All of us shall read these books with deep and true enjoyment and real profit, shall place them among our best-loved authors, to return to them again and again with ever new delight. All honor to those who bear within themselves the magic power. May the immortality which is their due be their reward.

-
- ART. IV.—1. *Post-Biblical History of the Jews.* By MORRIS J. RAPHAEL, M. A., P. D. In two volumes. Philadelphia: Moss and Brother. 1855. 12mo. pp. 405, 486.
2. *The Development of the Religious Idea in Judaism, Christianity, and Mohammedanism, considered in Twelve Lectures on the History and Purport of Judaism, delivered in Magdeburg, 1847.* By Dr. LUDWIG PHILIPPSOHN. Translated from the German, with Notes, by ANNA MARIA GOLDSMID. London: Longman, Brown, Green, and Longmans. 1855. 8vo. pp. 280.
3. *מקרא תורה נביאים וכתובים Die Israelitische Bibel, enthaltend den Heiligen Urtext, die Deutsche Uebersetzung, die Allgemeine, ausführliche Erläuterung, mit mehr als 500 englischen Holzschnitten.* Herausgegeben von D. LUDWIG PHILIPPSOHN. Leipzig. 1844–1856. 4 Bände. 8vo.
4. *Jeschurun. Ein Monatsblatt zur Förderung jüdischen Geistes, und jüdischen Lebens.* Herausgegeben von SAMSON RAPHAEL HIRSCH.

5. *Le Lien d'Israel, Feuille populaire, pour favoriser les Intérêts religieux et moraux des Israélites Français.* 1855.
6. *L'Univers Israélite. Journal des Principes Conservateurs du Judaïsme.* Paris. Janvier, 1856.
7. *Archives Israélites.* Paris. 1855.
8. *The Occident, and American Jewish Advocate.* Philadelphia. 1856.

WE have placed the above list of works at the head of this article, not with a view of examining any of them critically, but as presenting the most accessible specimens of the varieties of modern Jewish thought, the vigor of modern Jewish style, and the breadth of modern Jewish scholarship. The last five are periodicals, published monthly, with the exception of "*Le Lien d'Israel*," which is published semi-monthly. They are ably conducted, but not more so than many others which we know only by name. The other works are too important to be passed by in a paragraph. We had designed to make the first of them the subject of an extended article, which its rare merits most justly claim. But an accumulation of facts from the most reliable sources, concerning the present position and prospects of Judaism, leads us to make a preface of what was our intended theme, and a subject of what was intended only as a preface. We are inclined to believe that Christians in this land—perhaps we may add, in Europe also—have very imperfect knowledge concerning the Jews as a religious community. Much has been written in these last years—not always wisely—upon the singular gifts and achievements of the modern Hebrew race; and by implication, we are left to think that the greatest names of the century that has passed and is passing, in philosophy and in letters, in science and in politics, in the most practical of economies and the most ethereal of arts, are the names of Israel's children. Illustrations of this theory are indeed furnished in surprising profusion,—enough to sustain less plausible theories. Yet while we concede much truth to the claim and pleading of writers like D'Israeli, we must hesitate to adopt their full conclusions. We have heard a modern governor of Sparta relate facts about the Greeks of to-day, which

might win a simple-minded hearer to believe that in arts and knowledge the Greek race still leads all other races.

The works of such scholars as Dr. Philippsohn and Dr. Raphall well sustain the boast of our philo-Jewish writers. Dr. Raphall's new History, the first instalment of which has been issued in two duodecimos from a Philadelphia press, may be safely pronounced to be a standard work,—the best which has yet appeared in the English tongue on a subject which has been many times treated. In style it is clear, pure, and flowing, never involved and never tedious, and its method, though strictly historical, is not over rigid. The conscientious chronicler gives way to his sympathies, and his portraits of character are warm with honest enthusiasm when he has noble men to deal with. Judah the Maccabee is to him what the Dutch William is to Motley, and the English William to Macaulay; he loves the duty of praising such a man. Concerning the Herods, Christian hate could say nothing harsher than the stern verdicts of this Hebrew judge. Yet he does not exaggerate evil in the wicked lives which he describes, or suppress faults in the lives of his heroes. In dignified impartiality, this work of Dr. Raphall is far superior to the history of Josephus, of which, indeed, it is often an acute criticism. The misstatements of this servile historian are exposed not less boldly than the errors of heathen writers in their accounts of the Jews.

The period of time over which these two volumes extend—those six centuries which came between the return of the Jews from Babylon and their final dispersion by Titus—offers a narrower field for novel investigation than that which is yet to be explored. The original materials are simple, if not scanty. The Talmud and the Biblical Apocrypha, with Josephus and the scattered observations of heathen annalists and geographers, have only to be collated, digested, and explained. The works of Christian writers are of small assistance to a Jew in this portion of his history; and, fortunately, he is not here compelled into controversy with Christian claims. It may be not unreasonably expected that an account of the reign of Herod and the government of Pilate should include some notice of those events which the

Christian Gospels relate, — that, apart from the portions of the story of Jesus which the Jews have ever rejected, the acknowledged facts would be important enough to be mentioned. But, on the whole, we think Dr. Raphall has acted wisely in declining to tell, as part of his narrative, what it would be difficult to tell so as to satisfy the prejudices of either class of his readers. He observes, that, “during its infancy, Christianity has no claim on the attention of the Jewish historian”; and whenever he has occasion to speak of Christian writers or the Christian system, his tone is uniformly courteous and manly, without a trace of bitterness.

Dr. Raphall avows that he has composed his history in the interest of his people, to vindicate them from the slanders of monks and infidels, who have been for eighteen centuries almost exclusively the arbiters of Jewish fame. It is a singular fact, that, until thirty years ago, no Jew since the time of Josephus had written the history of his people in any other language than the Hebrew. All other religions and races, however oppressed and borne down by majorities, have had defenders in their own body, who might plead their cause, however vainly. But a strange fatality has deprived the Israelite of even this barren privilege. To the pain and loss of innumerable persecutions has been added the shame of knowing that the virtue of his ancestors was in the keeping of his enemies. Recent works have relieved him of this shame. The French and the German Jews may now read in their own tongues stories of their fathers which their own brethren have written. And Dr. Raphall's work is not the first, we believe, which in this country has attempted to give a popular history of the Hebrews from their own stand-point. Already, the tables seem likely to be turned, and the time is not distant when Jews will be authority for Christians in the narrative which belongs to them in common. Certainly those who can get the book before us will not be satisfied with Milman or Kitto, much less with those trashy compilations which renegades have hawked about the country as the first-fruits of conversion to the Gospel. The productions of writing prose-lytes, like those of grateful exiles, are a severe trial to their kind-hearted evangelical patrons.

Dr. Raphall's work, though popular in its style, is eminently the work of a scholar. Every chapter gives proof of large reading and acute inquiry. The steady narrative has numerous side-lights, and abounds in pleasant and quaint allusions. History, too, is here distinguished from legend, and legend from fable. The marvellous is not rejected, but it is given for what it is worth, and set in its proper place. Dr. Raphall is conservative in his theology, but not one of those who think all traditionary statements to be equally exact and weighty. He suggests, for instance, in one place, that "the judicious reader may suspect the numbers" of soldiers in the armies, and of the killed in battle, so roundly given in the books of Maccabees. Nor yet is he a strict literalist in his construction of the Jewish statutes. He calls the conclusion of Mattathias and his Council, that it *was right for the Jews to defend themselves by force on the Sabbath day*, a "wise decision"; and he insists that "the word of God nowhere commands that pious men are never to listen to the wholesome counsels of earthly wisdom, nor does it condemn the adopting of measures of human prudence as incompatible with a perfect trust in the Lord."

In most instances, Dr. Raphall's view of historical personages coincides with the view generally received. In a few cases, he differs decidedly. The character of the Emperor Titus, for example, in these volumes, is the reverse of that which the consent of ancient and modern writers has bestowed upon the humane ruler. Substantial evidence justifies what might well be the feeling of a Jew toward the destroyer of his land. Yet we cannot help believing that the temper which Titus was forced to assume in his Syrian campaign was not his natural temper. His numerous busts and statues in the galleries of Italy warrant the "clemency" and "mildness" which have been attached to his name. There is no other instance in these volumes in which we should take exception to the judgment of character. The sects of the Pharisees, Sadducees, and Essenes, and the schools of Alexandria, are admirably described. Dr. Raphall's picture of Jewish society in Alexandria in the third century before Christ, is not less striking than Mr. Kingsley's picture of society there

in the fifth century after Christ, and is probably much more authentic.

The literary faults of the work are very slight. There are one or two pet words, — such as “extreme,” for instance, which is repeated so often, and in so many connections, that much of its force is lost. The word “directly,” too, is sometimes used in an ambiguous way, by omission of a word which ought to follow, — a vice of style which, we are sorry to see, is becoming frequent. The typographical dress of the work is not equal to its literary ability. There is no index, and there is no marginal reference of date and subject, such as a work of this kind ought to have. We regret that it is stereotyped in its present form. Except for this drawback, it might be placed among the highest class of books which the American press has issued, — by the side of our best histories. It is a work which every student ought to own.

Dr. Philipsohn, of Magdeburg, has long been known in Germany as one of the most eminent scholars, not only of the Hebrew body, but of the land. Recently, he has become known to English readers by a well-executed translation of his volume of Lectures on “The Development of the Religious Idea,” which a lady of the distinguished family of Goldsmid, in London, has undertaken as a labor of love. His other works are numerous. The most important of them is a splendid edition of the Jewish Bible, with the original Hebrew text, a new translation, and an elaborate commentary, with more than five hundred pictorial illustrations of scenery, customs, and incidents, — the whole making four massive volumes in royal octavo, and printed in the best style of German art. The translation, which we have compared at many points with the best Christian versions, is equal to the best, — as faithful to the letter as that of Luther, and as fresh and spirited as that of De Wette. It is surprising, indeed, that the prose form in the version of the Psalms is preferred to the rhythmic, by which the sentiment and beauty of these songs are so much better brought out. It is less necessary in the version of the Prophets; though even there, we think that very much is gained by giving a rhythmic form to the thoroughly poetic thought. We cannot help regretting that Dr. Philipp-

sohn should have chosen the old method. His commentary, which accompanies the text at the bottom of the page, is concise in expression, but full in explanation, critical rather than dogmatic, and very free. Its analysis of difficult passages is fine. And it deals very shrewdly with the opinions of Christian commentators, exposing the influence of theological theory in suggesting inaccurate renderings. It were well for Christian students to have at hand a good Jewish commentary to correct their *a priori* notions of what the Old Testament ought to mean.

The reputation of Dr. Philippsohn is that of a moderate reformer, one who believes that all ancient forms of theology and thought among the Jews are preparatory to the more comprehensive and enlightened position which Judaism seems now ready and able to take. He shows how Mosaism, Prophetism, and Talmudism, sharply separate from one another, have successively done their work, and how, after the lapse of ages, and with the aid, moreover, of the Christian and Moslem religions, they are likely to issue in an eclecticism more perfect and more divine than any past expression. The views will strike a Christian reader as original, if not always sound, and in their main idea he will be glad to coincide. It is mortifying, no doubt, to have that doctrine of "love to one's neighbor," which has been preached as the special grace and crowning merit of the Christian dispensation, so decidedly transferred to Judaism. Yet Dr. Philippsohn asserts that this, as much as the doctrine of "love to God," was the *peculiarity* of the religion of Moses. What we call Christianity, indeed, he calls Mosaism. The virtues of the Saviour are those of the Lawgiver. The social morality of the first dispensation is identical with that of the second. Except in its freedom from exact and minute rules, the Gospel seems, in his statement, really to have been no advance upon the Law. If we accept Dr. Philippsohn's interpretations, we need not be troubled by the Saviour's remark, that he "came not to destroy, but to fulfil" the covenant of Moses.

The views of Dr. Philippsohn in regard to the Past and the Future of Judaism are accepted by a considerable party, but not generally approved by his brethren. They are the views

of a growing, but not of a dominant, section of the Israelite people. And the volume which we have noticed will make English readers aware of the fact, about which the Christian journals have nothing to say, that in the compact Jewish body there are sects and heresies, schools and controversies, as real as those which divide the Christian world. Judaism is not, more than Christianity, a unit. The sons of Abraham have their Catholics and Protestants, their conservatives and their radicals, their High Church and their Low Church. Christian preachers, lamenting the shameful divisions of the religious world, have been wont to point their rebuke by the noble contrast of the Jewish race, sternly orthodox under such long reverses and in such wide dispersion. This has been the model of a solid Church. This has been the example of an abiding faith. A nearer view dispels that illusion, and we see that homogeneous Judaism has still, as in the days of Jesus, its heterodox elements; that, in place of Sadducees, Pharisees, and Essenes, there are Mosaists, Talmudists, and Neologists; that in Israel, as in distracted Christendom, a famous doctor may establish a party, who shall make his word their law, if they do not take his name. In fact, the Jewish body, in proportion to its numbers, is more vexed with controversies than the Christian body, — controversies about ritual, about order, and about doctrine. It will not answer to judge it by its external unity. It is marked by broad geographical divisions, as well as by quick and sharp internal strife. The Jews are one people only in the unity of their religious idea.

The Jews are scattered among many nations, and share to a great extent the characteristics of the people among whom they dwell. But there is a radical distinction, which must be borne in mind in speaking about them, between the Jew of the West and the Jew of the East. The Mediterranean Sea separates the race of Israel into classes as distinct in spirit as are Moslem and Christian, and the Vistula is a boundary between the Judaism which is inert and stationary and the Judaism which assimilates to itself the elements of progressive civilization. The boundary line is indeed not sharply defined, and there are affinities between those who dwell on either

side of the border. Yet one cannot travel far into Russia without discovering the difference between Slavonic Jewdom, and the comparative culture of Prague and Breslau. The Jews of Poland, though connected rather with the Western than the Eastern division of their race, retain much of the Oriental sluggishness and credulity. Superstitions which are exploded in the West find with them acceptance. To them, as to their Gentile neighbors, the tales of the *vampire* are frightful reality. But they differ from the Eastern Jews in the freedom with which they make use of Gentile customs and privileges. If the Jew of Russia longs to read secular and Christian books, he dares not; it is a sin which he conceals and is ashamed of; and his fear debars him as effectually from the coveted pleasure, as the lazy indifference of his brother in Morocco or Persia, who dreams and smokes under a tropical sky. The Jew of Poland, on the other hand, has no such reluctance, and does not stop to know the origin of a book or journal before he devours its contents.

This separation between the European and the Oriental Jew is marked in all the habits of life. In manners and customs the poor Jew of Jerusalem is more like his Moslem neighbors than like his brethren in Rome or Frankfort, and the rich Jew of Damascus lives like a Turkish Pacha more than like the Goldsmids and Rothschilds. The Jew, like the Jesuit, wearing always the badge of his tribe, still conforms his life to the dominant civilization. This is especially shown in the idea of learning which prevails in the East. The Oriental Hebrew, like the pious Moslem, recognizes only one science, and prizes only one study. Theology with him is beginning and end of all knowledge. His reasoning is that of the Caliph Omar, and he is satisfied to master a single book. The Talmud is his Koran. To read it, pore over it, speculate upon it, and copy it, are the most cherished joys of his life, — his noblest work on earth and his sure passport to heaven. Except in extent and elegance, the chief school of Cairo, the Moslem *University*, has to an unpractised eye the same aspect as the school of Tiberias, which claims among the Hebrews that honorable name. The library of the one consists wholly of manuscript Korans; the library of the other,

chiefly of manuscript or poorly printed Talmuds. The methods, motions, and contortions of learners at their task are the same in both places; and there is an equal jealousy of Frank inspection and intrusion. The lore of the Talmud is as choice as the Prophet's revelations.

The range of learning among the Oriental Jews is narrow; but the passion for learning is strong and absorbing. Only a few can reach the station of Rabbins; but the Rabbins by no means comprise all the learned men. Ignorance is not a merit, but a disgrace. Every respectable family would have a "yodayang sepher" — one who knows letters — among its members, and if possible a "Lamdan," or scholar, whose fame shall be its honor. The relative position of a scholar in the East is much better than in the West. He is an object of respect in the synagogue, and of desire to anxious fathers who have daughters to marry. The fortune of any boy who has the wit or the industry to become a "Lamdan" is made in the beginning. His lack of practical talent and of useful knowledge is no objection. Wealthy merchants contend for the honor of his alliance, give him support as long as he will stay with them, and educate their daughters to the notion that it is the glory of a Lamdan's wife to take care of her husband's business-affairs, so that all his time may be given to the study of the Divine Word. It is disgraceful that profane cares should harass the sacred pursuit. The favorite maxim of our educators, that it is better to do one thing well than many things in part, is pushed to its extreme in the Jewish schools of the East. The learners study traditions and imaginary questions so intensely, that they lose all power of managing facts and realities. The learned Israelite of Bagdad and Ispahan is more helpless in a bargain than the illiterate fellow of the street, since he can neither read nor write the language of the land, and cannot cheat his adversary off from the contract. All cannot save themselves by marriage. Ambitious learners are more numerous than eligible matches; and that variety of European mediæval life, the "poor scholar," is met with now most frequently among the Jews of the Russian and Turkish empires. Neander in Berlin more than surpassed the degree of practical wisdom which the

Eastern Hebrew scholars reach. The masters of the Talmud are puzzled by the rule of three, and the men who can square the most abstruse question cannot tell of the earth whether it be round or square. They know only one thing, the Rabbinical theology.

This is not the theory of the Occidental Jew. To him theology, though the highest, is not the only science which man needs to know and may lawfully study. As long ago as the eleventh century (as Dr. Philippsohn has shown in an able paper on the Jews of Spain), this theory was exploded, and the Hebrew range of learning in the Peninsula was as wide as that of the Arabs. All those sciences and arts which gave brilliancy and glory to the Saracen ages were cultivated in the Jewish schools, and none ranked higher among learned men than many of the Rabbins. The names of Hallevy, Aben Ezra, Maimonides, and Kimchi had European celebrity, and still keep an eminent place in the history of the poets, philosophers, rhetoricians, and reformers of the Middle Age. The travels of Benjamin of Tudela in the twelfth century, a Rabbi "of much wisdom and understanding, and of excellent information," give evidence of the numbers of Jewish men of learning and the fame of their scholarship. This position they would no doubt have sustained, had not the persecuting spirit of the fifteenth century pressed upon them with such force, and deprived them of every means of culture. Expelled from Spain, they found no asylum in the land of any first-rate Christian power. From the Western coast of Europe they were utterly banished. In the centre of Europe they were hated, hunted, and outraged, — were as dogs to the people. Only the Popes and the Sultans granted them any privileges, and all that was gained in the previous centuries was nearly lost in the sufferings of that terrible transition period. Talmudism, which had for some time been winning ground upon general scholarship, now became dominant, and the single Jewish school established by the side of the great University in Padua was only a school of the Rabbins. Its theory now, however, is broader, and it is able to boast names as distinguished as any that adorn the long registers of "il Bo," which for more than six centuries has

been the boast of "Padova la forte." The Collegia Rabbinica is still the chief Hebrew seat of learning in Southern Europe, as distinguished above all the rest as the Prato of Padua above all other squares, and the Café Pedrocchi above all other cafés.

The only companion to the college of Padua in the sixteenth century was that which the Turkish ruler, in gratitude for the services which Jews rendered in his army, permitted them to establish at Salonica. This last institution is still in existence, but has only a name to live, and exerts no influence upon the thought or the progress of the Jewish people.

The new Dutch Republic became, in the seventeenth century, a home for the race who had suffered longer and more desperately for religion's sake than Calvinists were ever called to suffer. In the commercial enterprises of that remarkable land the Jews bore their full part, and the school which they founded could number among its teachers and students such men as R. Menasseh Ben Israel and Benedict Spinoza. Talmudism, nevertheless, still ruled in the instruction of the Hebrews. In Germany, it degenerated into a meagre and pedantic study of subtilties, in which, after a time, the very knowledge of pure Hebrew became rare, and the language of Rabbins became to the language of the Bible what the Latin of the Schoolmen was to the Latin of Cicero. Even the popular tongue was adulterated, and a German Gentile had as much difficulty in understanding a German Jew, as a Switzer of Zurich to-day has in understanding a Switzer of Coire or Ragatz. The ridiculous jargon which at once separated the German Jew from his Gentile neighbors and shamed him in their eyes, became more dear by the scorn which it excited. His pride was aroused, and infidel learning seemed hateful in the contrast. It must be confessed, however, that the state of Christian letters in Germany was in that age but little more encouraging. The dialect of polite society was not the rich German tongue which has since been created. And the German nation owes a debt of gratitude for its new speech to the same great man whose genius rescued Hebrew letters from the abyss into which they had fallen. It is hard to tell

whether Mendelssohn did more service to Jewish or to German literature.

The revival of liberal culture among the Jews is chiefly due to the joint labors of Moses Mendelssohn and Naphthali Herts Wessely, — the one master of a style which Lessing envied and Goethe admired as the perfection of German, the other a Hebraist who rivalled the accomplishments of Maïmonides and Hillel, — both animated by a free, bold, and determined purpose of redeeming the disaster of their people. In vain fanatics denounced their enterprise. They could afford to wait, and they saw that the signs of the time were favorable. Mendelssohn ventured to publish a new translation of the Hebrew Bible, with a commentary condensed from the standard Jewish critics, using the Hebrew character, since the Jews would not otherwise be able to read it. It was a novel experiment, to use the alphabet of a dead language in illustration of a living language. It broke down the distinction between Hebrew and Christian literature, and the progress was easy from learning in this way to read the Bible, to free indulgence in the formerly forbidden fruit of Gentile literature. The French Revolution completed the emancipation of the Western Jews from the trammels of Talmudism. The universities were opened to the race of Israel. The partial restoration of social rights gave additional force to the new system. And since the commencement of the present century, Jewish and Gentile scholarship have not only gone on with equal pace, but have been so mingled and combined that it is not easy to separate them. Only very few among eminent Israelites have been renowned for their knowledge of Talmudic lore. In all the branches of secular science they have taken distinguished rank. Christians have sought them as teachers in their schools, and in all questions of general interest, as in matters of trade and commerce, the ancient difference of race between Jew and Gentile has been set aside. The prophecies of the protesting party have in some degree been realized, and it cannot be denied that free intercourse with Christians, free reading of secular books, and occasional intermarriages, have drawn many Israelites away from the faith of their fathers. Some of the most distinguished of Jewish

scholars, men like Neander, have adopted a mild form of the Christian faith, and become renowned as proselytes. These instances are exceptional, certainly, but much less so than instances of conversion from the Christian to the Jewish faith. The late Duchess of Placentia is mentioned as an illustrious proselyte to the religion of Moses, but in her published creed she speaks more highly of Mahomet and of Christ than could be expected of a hearty Jew. In the duchy of Baden, and in the city of Rochester, New York, recent cases are recorded in which youthful love has wrought conversion. The danger is, however, mostly the other way. We heard some years since a Rabbi in one of the New York synagogues beg the young men of his flock, in plaintive and desponding tones, to avoid the sin of seeking wives among the Gentiles. "Are not," said he, "the daughters of Israel proverbially 'fairest of the fair'?"

It is pleasant to see the honest pride with which the Israelite journals record the successes of their people, — their prizes at the Paris Exposition, their valor in the Crimea, their election to posts of honor and influence, their discoveries in science, their legacies and their charities. In two hemispheres, public meetings have been called to rejoice in the election of a Jew as Lord Mayor of the greatest city in the world. In three tongues at least we have read the eulogies of Jews on the late Baron Rothschild of Frankfort, grudging him no praise because his bounty was so broad. Separate as are the trading Jews of Europe from their brethren in Syria, and rare as are their pilgrimages to the Holy City, the sympathies of all parties go with Sir M. Montefiore in his benevolent mission. The chronicle of the Hebrews now is that rather of triumph than of suffering. They can set the liberality of one nation over against the bigotry of another, can point to their representatives in the French Cabinet as compensation for their exclusion from the English House of Commons, can contrast their influence in Amsterdam with their shame in Rome, and, on the whole, be satisfied.

A few regrets are mingled with the prevailing hope. Alas that the parlor of a Vienna Israelite should have exhibited the scandal of a Christmas-tree! The reforms seem to some

ominously rapid. Is not a new law about circumcision talked of? Where will the making of prayer-books stop? Is not too much of time and thought given to heathenish pursuits,—opera-making, verse-making, and the like? Has not the Lord Mayor of London a Protestant chaplain? Nay, is not insult added to injury in that ridiculous privilege accorded to the Jews of Hesse, that they may exercise the craft of *barbers* without examination as to their faith?—an estimate of that useful class which reminds one of the Arabian tales.

In proportion to their numbers, it is undoubtedly true that the Hebrew race have in culture and influence equality with any sect of Christians. The Oriental division, numbering in Asia and Africa probably five millions, has a less decided superiority than the Western division. The general contempt with which the Jew is regarded by Moslems and by Christians of the Eastern sects, prevents him, except in a few instances in the large cities, from gaining much social consideration. He is distinguished only as a changer of money. Excessive poverty, too, keeps down the mass of the people, and it were almost as hopeless to look for progress among the dwellers in tents and caverns, as among such wretched paupers as the mass of Israelites in Asia Minor and Syria. There is but little to choose between the hovels on Mount Zion and the holes of Selwan across the valley of Jehosaphat. In Russia, where the Jews number more than two millions, they have little culture, and, except by their industry, not much social significance. They make excellent soldiers, and in the recent war were found in the Russian ranks, unfortunately in strife with their brethren of other nations. The larger portion of them are natives of the Polish provinces, where, like their ancestors in the kingdom of Ahasuerus, they have for ages been alternately honored and persecuted.

In the Austrian empire, the Jews are reckoned at a million or more. Here their great bankers have monetary power, and the government is compelled to grant more than the will of the people would confirm. They are obnoxious for the share which they took in the political troubles of the year of revolutions, and have ever since been viewed with a sus-

picion fostered by the undying hate of the Romish clergy. They are trembling lest the issue of the recent "concordat" should be to deprive them of the few privileges which they possess in Austria proper, and of their real strength in the province of Bohemia. It is remarkable that in this province, — and especially in the city of Prague, where the religious reformation of Germany really began, and Huss proclaimed, a century before Luther, a freedom of doctrine which Luther never fairly consented to, — the spirit of Christian Protestantism should be dormant, if not wholly extinct, that Jews should be the real Protestants, and that the antithesis to the gorgeous pageants of the "Kleinseite" and the "Hradschin" should be found in the street discussions of the opposite "Judenstadt."

In the kingdom of Prussia, the Jews number nearly half a million. Their position here is good, their relative rank as scholars is very high, and the mass of their people share the common advantage of education. We shall have occasion presently to speak of some of their journals and their leading men. The smaller states of Germany have together about three hundred thousand Israelites, principally in their cities, — especially in the free cities of Hamburg and Frankfurt, which are to the Jew of Germany what Saphet and Tiberias are to the Jew of Syria, cities which he feels to be half his own. In France, they are estimated as high as a hundred thousand, chiefly in the Rhine province of Alsatia. In the streets of Strasburg and Mulhausen the Jewish physiognomy is omnipresent and striking. Here they can enjoy rights which the neighboring republic of Switzerland continues to deny them. No land clings more tenaciously to its traditions of bigotry, than the land which has boasted so much of its freedom. The Jews of Switzerland are but little better off than those of Italy and Spain.

In the British possessions of Europe the number of Jews is about sixty thousand, of whom nearly one third are residents of London. A few political rights are still withheld, but socially they are not distinguished from the other subjects of the realm. Holland, first to grant them justice, counts in her cities not less than fifty thousand. Sweden, Denmark,

and Belgium may perhaps have thirty thousand, and the various Italian states as many more. The Jews of Amsterdam and the Jews of Rome represent the social extremes of the race in civilized Europe. The spectacle of the Ghetto in the Papal city prepares one for the scenes of wretchedness in the Jew quarters in the cities of the East. The commercial port of Leghorn is the only Italian town where they are treated with any consideration. In Norway and Spain they are not allowed to live; the few that remain in the land of Maimonides are compelled to hide their religion and pretend to be Christians. The whole number of Jews in Europe may be reckoned at four and a half millions.

No class of immigrants has increased more rapidly in the United States than the Hebrew. The large estimates which have amazed from time to time the readers of our newspapers, are rather under than above the truth. In 1830, we believe, a man might count upon his fingers all the synagogues in this country, and the whole body of Israelites would not reach a myriad. Now there are in the Union at least a quarter of a million Jews, from eighty to ninety synagogues, and multitudes of smaller communities where a nucleus exists which will soon grow into a synagogue. Of these, the city of New York alone has twenty synagogues and thirty thousand souls. About a twentieth part of its population are Jews. There are synagogues in all the chief cities of the seaboard,—two even in Puritan Boston, five in Philadelphia, five in Baltimore, three in New Orleans, and two in Charleston. In the great Western city of Cincinnati there are four synagogues, with a Jewish population of nine thousand,—nearly as great as that of Philadelphia. New England is the section of the land which has least acquaintance with them. Newport has a curiosity, hardly less mystical than its Round Tower, in the shape of the neat synagogue, of which no man sees the gates unbarred except at intervals of a decade. To the villagers of interior New England towns a Jew is synonymous with an itinerant vender of watches or collector of worn-out boots and cast-off garments. But in other parts of the country the Jews take respectable rank among religious denominations, and outnumber more than one influential sect,—the Unitarians, for

instance. Besides their synagogues, they have other institutions — schools, hospitals, and the like — which are for the exclusive use of their people. The names of these establishments have to uninstructed Anglo-Saxon ears a harsh, not to say an uncouth sound; but translated, they are found to be as appropriate as the names which Christians give to their churches. We venture to say that no congregation in Pittsburg has a sweeter name than the Hebrew “Gates of Heaven.” The phrases “Rodef Sholem” and “Shangarai Chassed,” being translated, are found as appropriate and euphonious as “Trinity” or “All Souls.”

The Jewish body of this country is chiefly composed of immigrants from Germany and Poland, whom political troubles have driven from their native land. But as the Jewish vocal organs catch quickly a new speech, we may expect that their foreign dialect will soon give place to our prevailing language. Indeed, we have repeatedly heard English sermons in a synagogue nominally German. Already a bounty is held out to induce among the Hebrews the study of English. The national name prefixed familiarly to the synagogues does not indicate the nationality of the members, but rather the form of prayer which they have adopted. Nothing but English and Hebrew will be heard in the New York synagogues which bear the name of “Portuguese.”

The Jews are too recently established here to have attained much influence in politics or much distinction in science. They find a congenial sphere in that which is our national business, money-making, and in this they rival the sons of the Pilgrims. Perhaps the sharpest contest of mercantile shrewdness is symbolized by a Yankee and a Jew chaffering with each other. It is the fashion on 'Change to couple the name of Jew with scandalous epithets, — a fashion, as we believe, most unjust and unwarranted. It is not the Hebrew merchant in our cities who most resembles the portrait of Shylock. The commercial integrity of the race of Israel stands, on the whole, as fair in New York or New Orleans, as that of any race; and according to their means, their sympathy is as quick and their benevolence as genuine. The Eureka Society of San Francisco, numbering a hundred and

fifty members, spends in charity two hundred dollars monthly. The name of Judah Touro (not a solitary name, moreover) is worthy to be classed with the name of Amos Lawrence.

To these general remarks we would add some special account of the state of parties, the periodicals, the schools, and the distinguished writers and teachers among the Jews. In the Eastern world there is but one party. Christendom there is divided into Latin, Greek, and Armenian, — Catholic and schismatic; Islam has the sects of Ali and Omar, — Sufites, Sunnites and Schiites; but Judaism is *Talmudism*, nothing more. The heretical sect of the Caraites,* never large, is now nearly extinct, and one may inquire diligently for it, without finding any who know of its existence. Jewish colleges in the East, in any proper sense of that term, are very rare. We have mentioned already the establishment at Salonica. Similar institutions exist in Damascus and Aleppo, and at several places on the northern coast of Africa. Tunis has for a long period been the centre of Talmudic study. We begin to find parties as we go westward. Among the Russian and Polish Jews, the fame of a man is usually the foundation of a college. The distinguished teacher gathers a party around him, which lasts as long as he lives, but when he dies, disperses. His scholarship, and not any pecuniary endowment, is the foundation of his school. The "Baal Yesheebah" makes a party in himself. The difference between teachers in this middle region of Poland and Eastern Prussia is rather a difference of ability, skill, and erudition, than of opinions and principles; rather such as might have been between Paul, Barnabas, and Silas, than between Paul, Apollos, and Cephas.

The whole system, in fact, of Oriental Jewish teaching, reminds one of the Christian teaching of the Middle Age. What Peter Abelard was once in Paris, that was Rabbi Jacob Eiger in Posen. His lectures were in the place of college and review. The school over which he presided is

* The *Caraites* claim a high antiquity, — that they are descendants of the ten tribes. Their ancient oracle is said to have been Rabbi Shammai, the rival of Hillel. They are in some respects like the Sadducees, but are much more strict in their discipline and religious observances, and believe, moreover, in the doctrine of a future life, which the Sadducees did not. They reject tradition, but hold to the Law of Moses.

no longer remarkable. In the East, so far as we are aware, there are no magazines of Hebrew literature. The new *Gemara* is in the spoken word.

The West is abundantly supplied with periodicals, seminaries, and parties. The three principal divisions of Conservatives, Reformers, and Neologists include other subdivisions. In each section there are Moderates and Ultraists, and the difference between the extreme men in either direction is as great as between the German schools of Berlin and Tübingen, or between Newman the monk and Newman the radical. The general ground of the conservative party is that of adherence to tradition, and opposition to change. They are by profession Talmudists. But there are in their ranks three sections; — those, first, who are ultra, and hold to all the details of inherited custom, to every jot and tittle of tradition, both in theory and practice; those, secondly, who hold in theory ultra-conservative views, but tolerate some laxity in practice; and those, thirdly, who justify improvement so far as it does not weaken the authority of tradition, — who are willing to add to, though they will subtract nothing from, what is written. This conservative party is an overwhelming majority in numbers, including nine tenths, perhaps nineteen twentieths, of the Israelites in Europe and America.

This party has in Germany four monthly magazines, in France one monthly and one semi-monthly, a weekly in Great Britain, two periodicals in Holland, and one in Italy, at Turin. Of these the best belonging to the ultra-conservative party is that entitled “Jeschurun,” published at Frankfort by Rabbi Samson Raphael Hirsch, conducted in an excellent spirit, ably and courteously, but with a narrowness of Sabbatarianism which would satisfy the soundest brother of the Scotch Kirk. Dr. Enoch, of Altona in Holstein, publishes two magazines of no great value, one in German and the other in Hebrew, in the interest of the same school. Dr. Frankel’s “Monathsschrift,” published at Leipsic, is the principal organ of the moderate conservative party. It is less popular than the “Univers Israélite” of Paris, but for learning and critical ability will compare well with the theological journals of the Christian schools in Germany. It is rather for

scholars than for the people, while the "Univers" is a repository of current news, with a small infusion of scholarship. In the United States, the conservative party, though in possession of nearly all the synagogues, have only a single monthly, "The Occident," published at Philadelphia, and a weekly paper in New York, "The Asmonean," which professes to be independent. The latter is well conducted, and in a good temper. In the former, the controversial spirit is somewhat too bitter, and the personal disputes are too frequent to suit our taste. The virulence of the retort seems disproportioned to the importance of the debate. It is rather consoling to find, as we do in a number of the Occident, that the question which now vexes so many Christian congregations,—what to do about their music,—disturbs the synagogue also; that grave Rabbins are disputing whether, according to the Talmud, "females may sing in the public worship." Our suffrages would certainly, if we were of the Israelite communion, be given to the innovation. The "dulcet notes of dear woman's voice" may have sometimes seductive power unsuited to the solemn rites of the sanctuary; but they would soften and improve very much the songs of Zion, and add to the attractiveness of the service, at least to a Christian ear.

The reformers in general deny the infallibility of tradition, but differ among themselves in the degree to which they discard it. The right wing maintain that tradition has authority, but may lawfully be modified so as to conform to the progress of civilization and the spirit of the age. They are to the moderate conservatives what the party of Tholuck is to the party of Hengstenberg,—as pious in practice, though more lax in theory. The left wing of the reformers, on the contrary, are radicals concerning tradition, reject it utterly, like the Caraites of the East, and deny the resurrection of the dead, like the Sadducees. They are, indeed, doctrinally the modern Sadducees, though they do not maintain the same rank and social importance as the Sadducees in the days of Herod. Some join with their denial of the resurrection of the dead the denial of any coming Messiah, and hold that the first dispensation—the Law as Moses gave it—is the sufficient, perfect, and final appointment of Jehovah. Nu-

merically small, this party is made respectable by the ability and zeal of its leading men.

This party has in its interest in Germany three monthly periodicals, in France one monthly, and in the United States two weeklies. Of these the "*Zeitung des Judenthums*," edited by Dr. Philippsohn, is the best. This has been issued steadily for nearly twenty years, and is the successor to a magazine which Dr. Philippsohn published early in his career, and from which he has made in a recent volume a striking collection of sermons and essays. The "*Orient*," by Dr. Fürst at Leipsic, and the "*Volksboten*," by Dr. Stein of Frankfort, are also ably edited. The "*Archives Israélites*" is similar in plan and appearance to the "*Univers*," but is less vigorous and readable than its rival. Its editor, M. S. Cahen, has recently completed a translation of the Bible into French, with notes and various readings,—making a formidable series of eighteen volumes. The most prominent advocate of the reform party in this country is the Rev. Isaac M. Wise of Cincinnati, who conducts a weekly journal in English and another in German. Mr. Wise is the author of a history of his own people, the first volume of which appeared in 1854. It is a work of much pretension and some ability, though far inferior to the work of Dr. Raphall. We may add, that Mr. Wise's book has the grave defect of not being written in a good English idiom,—a fault which, if not corrected, will prevent it from becoming a standard work. The sins against orthography and grammar are flagrant and abundant.

The Neologist party has also its right and its left wing. The first hold to the Decalogue of Moses as permanently binding, but insist that the Levitical law, the minutiae of ritual, the ceremonial and dietary statutes, were all local and temporary,—for ancient and not for modern Jews; for Palestine, but not for England and America. The other wing accept only the minimum of religion, the doctrine of one God. They are simply Deists, and their sole claim to the name of Jews is that of lineage and kindred. Between this ultra-Neologist and the Oriental Talmudist the distance is longer than any possible distance between the most credu-

lous and the most liberal Christian. The Christian, to justify his name, must always have in his creed some shade or trace of Christology, — something more than bare theism. He can never state his creed in a single phrase. But a Jew can so reduce his creed that it shall be next to none, and yet be genuine.

We know the names of but two Neologist periodicals, (though it is possible that there may be others,) “The Israelite of the Nineteenth Century,” published in Germany by Dr. Hess, and “The Sinai,” published at Baltimore, in the German language. The only Neologist synagogues in this country are two in the city of Baltimore. The *Reform* party, indeed, have but four synagogues, — one in each of the cities of Albany, New York, Philadelphia, and Charleston.

It is strange that the discussions of these various parties and sections of parties are so rarely noticed in the secular journals, while every unimportant Christian controversy gets its full share of attention. The disregard is, however, reciprocal. The Jewish periodicals take small heed of Christian movements, and the best Jewish scholars are not careful to study Christian theological books, except it be in the department of history. The question has been suggested, whether, at no distant time, Christian “Rationalism” and Jewish “Neology” may not come together on common ground; but it has never, so far as we know, been seriously discussed. A volume like that of Dr. Philippsohn, which we have noticed already, will undoubtedly prepare the way for such a discussion. And if Rationalism could succeed in reconciling the theology of Gentile and Jew, much might be pardoned to its boldness of speculation. Those who oppose most zealously any compromise between Christianity and Judaism, have been most ready to tolerate the alliance of Paganism with the Gospel, — to admit heathen splendors into its ritual and heathen philosophy into its creed. The Jew asserts, and can prove, that his religion has borrowed less from the Pagan world than any powerful form of Christian faith; that, with all its divisions, it holds its original truth in more integrity, in more freedom from foreign theories and speculations, than any existing religion. If the Jew has given up something,—

relaxed from the ancient strictness,— he has at least *added* nothing to the faith of his fathers. The Talmud even is more an evolution from the Law of Moses, than an assimilation of foreign elements. Plato and the Gnostics had no share in its formation. It is a vast fabric, but not a web woven with any Pagan threads. So long as the Old and the New Testaments are bound up together in one Christian Bible, and our children read them alike as “the word of God,”— so long as the Law of Moses side by side with the Prayer of Christ is inscribed on the walls of our churches,— so long as the divineness and beauty of the new covenant are proved by its illustration in the old,— Christians ought to sympathize with every effort, and welcome every suggestion, which shall hasten a reconciliation with that creed which holds so purely to the first truth of religion.

Like the Christian universities, many of the Jewish schools of the West are controlled by government regulations. The qualifications for Rabbins are prescribed by statute. Even when the purpose of the school is chiefly theological, it is ordered that candidates for the Rabbinical office shall pass an examination in the classics and in general literature;— as in the case, for instance, of the “*Medrash*” at Amsterdam. In France, there is a law that only native Frenchmen, graduates of the “*Ecole Rabbinique*” of Metz, shall hold in the land the position of Rabbin. That school was established somewhat more than thirty years ago, and receives regular aid from the government; and it is as well worthy the attention of a visitor, as the extraordinary fortifications and the quaint cathedral of that frontier town. In Germany, Jews are educated in Christian universities, at least for a portion of the time of their preparation. Except in Prussia and Hanover, the governments require of Rabbinical candidates at least two years study in some university. The University of Würzburg in Bavaria, an ancient foundation, which, except in its medical department, has declined within this century, has become a place of great resort for Hebrew students, attracted by the fame of the Rabbins resident in that city. The *Yesheebah* of Rabbi Bing and Rabbi Bamberger has educated many of the leading Rabbins of Germany and England,

and has given to the old city a more respectable attraction than the traditions of St. Chilian or the miracles of the Prince of Hohenlohe.

In Prussia, a new Jewish university has just been founded, upon the bequest of M. Frankel, a rich Israelite who left the whole of his property to that pious use. It is established at Breslau, the second city in the kingdom, — a city which offers, from its situation near the frontier and its railway connection with the southern provinces of Poland, great facilities for a large gathering of Jewish students. The learned Dr. Frankel of Dresden, of whom we have already spoken, has resigned his high office as the head of the Saxon synagogues, and accepted at Breslau the principal charge. Eminent scholars, Dr. Grätz and Dr. Berneis, are associated with him, and, with the additional advantages of the flourishing Christian university, which in the number of its students comes very near to that of Berlin, it may be expected that Breslau will become the intellectual centre of the Hebrew race in Europe.

In Altona, Dr. Ettlinger, a Hebraist of extraordinary gifts and attainments, has created a flourishing Talmudic school, which is likely to last only as long as he remains at its head. In London, where, in the Jewish community, immense wealth is united to great zeal, there is a new school, supported by voluntary contributions. In the United States, there is no educational establishment of the first class exclusively Hebrew. An attempt has recently been made to start such an institution in the city of Cincinnati, but it has not as yet been largely encouraged. Indeed, from the nature of the case, it must be difficult to make any Jewish college succeed in this country. The Christian seminaries are sufficiently free to satisfy any but the most bigoted Talmudist.

We have already mentioned the names of several of the noted living Israelite scholars. Numerous others of equal celebrity might be added. Rabbi Rapoport of Prague, the erudite author of the Talmudic Dictionary; Dr. Sachs of Berlin, distinguished not less as a preacher and a poet than as a translator of the Scriptures; Dr. Mannheimer of Vienna; Dr. Hirsch of Frankfort, — a very prolific writer, — are among the most eminent on the conservative side. Among the re-

formers are Dr. Salomon of Hamburg, a translator of the Bible and author of several volumes of Sermons; Dr. Jost of Frankfort, whose work in twelve volumes on the History of the Israelites maintains a wide popularity; Dr. Geiger, author of a life of Mahomet, and a vigorous controversial writer; Dr. Weils, a remarkable Arabic scholar, author of the History of the Caliphs; Dr. Fürst of Leipsic, whose Concordance holds the same rank among Hebrews that the Concordance of Cruden does among English Christians; Dr. Zunz of Berlin, an archæologist of high repute; Dr. Herzfeld of Brunswick, an historian; and Dr. Stein of Frankfort, a critic. All these rank honorably in the party of which Dr. Philippsohn is the best representative to English readers. The most popular work of modern fiction in Germany, "Stories of the Black Forest," is by a Jew, Berthold Auerbach; and many of the best tracts on politics and political economy in Berlin and Frankfort have emanated from Hebrews. The list of distinguished German Israelites would be largely swelled, if we might include those who have forsaken their faith and given their names and their skill to one and another of the Christian parties, or if we might add those who have achieved distinction in the arts. Since the death of Mendelssohn, Meyerbeer must be placed at the head of musical composers. Ernst is confessed to be first of artists in the concert-room; and in every annual show of pictures, Lessing is allowed to be *facile princeps*. As a great historic painter, he has, in our judgment, no living rival.

In France, the Israelites are highly distinguished. Rachel upon the stage, and Fould in the cabinet, are names as much apart as the name of Rothschild in the Exchange. The name of Cahen, of which we have spoken, has more than one accomplished representative. The best work on Palestine that we have ever seen, noticed a year or two ago in this Review, is by M. Munk, an *attaché* of the Imperial Library in Paris. As a preacher, M. Wogue, and as an historian, M. Salvador, may be mentioned.

In England, the chief Israelite name is that of Rabbi Adler, a pupil of the Würzburg "Yesheebah," whose influence would be very great by reason of his position, were

it not justified by his ability and learning. As chief Rabbi of the British dominions, he has a jurisdiction equalled in territorial extent by no ruler but the Pope, — from Montreal to Madras, from Scotland to Australia. Other eminent names there are, — of Silvester, the mathematician, and Theodores, the linguist, — but fewer in comparison than those of the Continent.

Beyond the Alps, since the death of Isaac Samuel Reggio, whose recent loss Israel still deploras, the most prominent man of learning is Dr. S. D. Luzzato, Professor at Padua. The name has long been eminent in Jewish history, and in Italy is a synonyme for archæological and biblical knowledge. Among the Oriental Jews, the name best known to Christians is that of Rabbi Schwartz of Jerusalem, whose geographical dictionary of Palestine has been translated in this country.

This catalogue of names, too long, perhaps, for the patience of our readers, is much too short to include all whose names are worthy of mention. We ought to add to it some remarks upon the position of the Rabbins, never more truly dignified, and their authority never more widely recognized, than now. Once, a Rabbin was only a ruler or superintendent, and the name implied rather importance than merit, rather wealth and station than literary distinction. The office no more required religious learning than the office of Cardinal in Rome. At the time of Jesus it is doubtful if learning was necessarily associated with the name of Rabbi, though we are aware that some have maintained that Jesus himself, on account of his precocious wisdom, was honored with that title. It is, however, the learning of many ancient Rabbins which has made learning essential to that office. Now, he who is to be moderator in the assemblies, and arbiter in the controversies, whose word is to give law, and whose opinion is to be judgment, must be a man of culture, must have something more than money, or family rank, or secular ability, to sustain his claim. It is very desirable that he should be a preacher as well as a ruler, and should be able eloquently to expound the laws of duty, as well as to settle cases of conscience. To occupy the seat of honor, the Rab-

bin must be the orator as well as the magistrate of the synagogue. Every year more attention is paid among the Hebrews to the cultivation of pulpit eloquence, and in more than one of the New York synagogues discourses may be heard on the Sabbath day equally remarkable for logical force and evangelical fervor. It is quite as important to have an able preacher, as a clear-voiced and competent reader.

The changes which centuries have made in the ritual and hierarchical order of the Jews are very slight. The visitor in a synagogue sees substantially the same arrangement, and hears substantially the same prayers and chants, as the Hebrews of Syria saw and heard in the days of Hillel. The synagogue keeps that form which is preserved in the earliest Christian churches in Rome as the antique type of sacred architecture. We are persuaded that a hearing of the synagogue service, and of the Coptic and Armenian liturgies, will give one the best idea of the style of the Christian ritual as it was in the third century, — that there is more resemblance in the Jewish service on Mount Zion, than in the Babel jargon of the Church of the Holy Sepulchre, to the chants which Jerome heard in the Holy Land. There is no Christian ritual in Nazareth where the fourth chapter of Luke's Gospel is so well illustrated as in any Jewish synagogue. Whether this unchanging ritual be, on the whole, best, is a question upon which we shall not enter here. It is at least as favorable to piety as the experiments of worship which Protestants are continually trying.

Not all the Jews, even of the most rigid sect, live up to their rigid theories. The younger Israelites often sadly fall away from that stern obedience which is the praise of the elders. The very numerous fasts — a characteristic feature of Judaism — are kept somewhat as Lent is kept by Christians; and the scruples about meats and drinks are disposed of by many, as the better class of Moslems dispose of their scruples about wine and brandy. Yet it is probable that no people are as a whole so consistent in observing the special statutes of their faith, as the Jews. Among no people has an oath more binding force. Among no people, according to our observation, is profanity so rare. The relations of the patri-

archal state still remain, and filial reverence is as much a duty as filial neglect is a shame. However they may fall from the letter, the Jews keep close, as a body, to the spirit of their Law.

There are two or three topics remaining, on which a word or two may be said. As to the influence of the war just closed, and the new acts of the Turkish Divan, a large field is opened for speculation. The Jews are beginning to inquire, if they, as well as the Christians of the East, may not gain something by the privileges which have been granted, and the better acquaintance between the East and the West which the war has brought about. Will not the contact of European civilization arouse the sluggishness of the Talmudic dreamers, and give to the Judaism of Bagdad and Tiberias a fresher life? And will not the spectacle of Eastern piety, devoting a lifetime to religion and its studies, rebuke something of that zealous worldliness to which the Western Jew is so often a slave? It is the hope of many, that one issue of this war will be the restoration of the unity of Israel.

"The Return of the Jews to Palestine" is a favorite theme of sentimental poetry and of school-boy declamation. We are taught to believe that every Hebrew longs in his heart to go back to the home of his fathers, and that in every nation he is only a sojourner, holding Canaan to be his country. Splendid pictures are drawn of a grand exodus from all civilized lands,—of a united and jubilant race going up in peaceful throng to their beautiful city in the mountains. We have the historic parallel in the myriads which Moses led, and the historic contrast in the hosts of the Crusaders. There is more poetry than truth in these pictures. Only in the fewest instances is such a longing real in the Jew's heart, and the more intelligent regard the idea of a return to Palestine as senseless and chimerical. The number of Jewish pilgrims to Jerusalem is comparatively small, vastly less than the number of Greek and Armenian pilgrims. A grave in the valley of Jehoshaphat is to an enthusiast worth much toil and sacrifice. But such enthusiasts are not numerous enough to represent a national desire. The irreverent exclamation imputed to one Rothschild, and the humorous retort, "I had rather be Jew of the

kings than king of the Jews," ascribed to another, no doubt indicate the most prevalent feeling of the Jews concerning the return of their people to Palestine. If they look for it as possible, it is possible only in the far distance, and is not now desirable.

The amelioration of the condition of the Jews in Palestine and the East has engaged the attention, not only of many wealthy and benevolent Israelites, but of several Christian sects. The Christian missions in the Holy Land have as their chief object the conversion of Jews. The English Church has built on the highest part of Mount Zion a costly Gothic structure, which it hopes at some time to fill with proselytes from the neighboring Jewish quarter. The fame of Bishop Gobat and the zeal of Mr. Nicholayson have not thus far produced any striking results. The moral effects of conversion there have not always confirmed its value. Rev. John T. Barclay, the missionary of a small sect in Virginia called the "Disciples," labored for three and a half years among the Jews of Jerusalem without much encouragement. In Northern Syria the prospects are much the same. The fundamental doctrine of the creeds concerning the Divine nature is a stumbling-block to the Jew, and will prevent the success of direct missionary labor.

A more reasonable scheme (not confined, however, to the Jews, but meant for all the races) is the recent attempt to introduce the methods of Western agriculture into the Holy Land. Serious disasters and partial failure have attended the experiment thus far. But it is still going on, and good is hoped from it. The best amelioration of the condition of the Jews in Palestine would be that which should entice them away from the land. In no one of their sacred cities can the condition of the masses be other than exceedingly wretched. No government regulation can secure them against constant contempt and occasional persecution.

The most evident desire, the most distinct longing, of the Jews at this time, is for a deeper union, a more spiritual and perfect brotherhood,—rather than for any return to the land of their fathers; and we cannot better close these fragmentary sketches than by translating the glowing words of Dr. Philipsohn in one of his Fast Day sermons:—

"The bond of *brotherhood* makes the land of the stranger a *home* to Israel. Brothers we are in race and origin, brothers in religion and faith, brothers in the fatality which has scattered us among the nations, which has made us strangers on the earth, and forced us to be endured and to endure in cities and villages. Brothers are we in our equal fortune, our equal gain and loss, our equal honor and shame. Whatever ennoble any Israelite, ennoble all ; whatever humbles any, humbles all. As brothers, we must embrace, help, protect, and love one another. We may be *citizens* of the land to which the hand of Providence has led us, we may call it our country, love as our fatherland the land where we first saw the light, where our youth has grown up, and where we labor and provide for the necessities of life may fulfil every duty of upright citizens ; yet, as the sky arches over all zones, all regions, all provinces, embracing and binding them together, so doth Israel above all our heads throw its arch, bind all our minds and hearts, and embrace them in brotherly love, into one great union of common interest, of common effort, and common reward. Think ye that this brotherhood is hostile to universal love of man,—that separate Israel so encroaches upon common humanity ? In no wise so. If the love of child to parent, if the love of wife to husband, if the love of brother to sister,—if these natural affections diminish the sentiment of broad philanthropy, then we may call it a mistake to draw so closely the bonds of race. In thy large, liberal heart, bear first thine own dear ones, then Israel, and then all mankind. Love thy neighbor as thyself.

"Israelites find we everywhere, by the walls of China as among the Indians on the banks of the Chippewa,—so has the guiding hand of our God cared for us. And if we only find in Israelites everywhere our brothers, so have we everywhere a home, we are nowhere strangers, always there is rest for us, and this love of brethren is a house in which we may dwell, saved from the heat of noonday, from the pelting of storm and tempest."